The Spiritual Reality of Zakat

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Translated

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This book

is dedicated to my Master

Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr

Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

Who taught me the 'Spiritual Reality of Zakat' in one sentence-Everything belongs to Allah

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CONTENTS

	Page
Preface	7
Spending in the Way of Allah	10
Zakat of Shariah	11
Emphasis on Paying Zakat in Hadith	13
Nisab of Zakat	14
Warning on Not Paying Zakat	15
Zakat-e-Haqeeqi-The Zakat of Dignity	16
Order to Spend in the Way of Allah in Hadith	20
Spending *(in the Way of Allah)* from Husband's Wealth	23
Warnings on Not Spending in the Way of Allah	25
Zakat of Shariah is Obligatory but Zakat of Dignity is Sunnah	26
Sunnah of the Rashidun Caliphs and Sacred Companions	27
Zakat of Dignity and Fuqara	29
Principles of Zakat of Shariah and Zakat of Dignity	38
Zakat is Obligatory upon Everything	40
The Recipients of Zakat *(Masarif-e-Zakat)*	41
The Real Purpose of Spending in the Way of Allah	47
Glossary	49
Index	51

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PREFACE

Writings on spirituality began over a generation ago but the interest in Sufism was based on superficial knowledge without any spiritual experience or enlightenment. The only treasure of Sufism has been the rare books written by the Sufis themselves but their light is preserved amongst the folds of Muslim languages such as Arabic, Persian, Urdu, etc. However, the truth remains untold to many of us who are unfamiliar with or struggle to understand these languages. Sultan-ul-Faqr Publications is doing an immensely wonderful and far-sighted job by translating the jewels of Sufis into English.

On the contrary, Islamic Sufism has now become an attraction manipulated by the ignorant and pseudo shaikhs to advertise their self-created spiritual orders. However, many people now accept Sufism to have Islamic origin with the unbreakable connection between Islam and Sufism unlike treating Sufism as an entirely alien influence. Islam is not just the outward interpretation of Shariah. Every concept has an intellectual and spiritual dimension which is the crux of the Divine Law itself. This book is one such example.

The primary intention of writing this book is to understand the Islamic concepts beyond what is read in books, to be able to connect to Sufism by delving deeper into the Islamic terms we assume to know so well. This book is the translation of the Urdu text ‘Haqeeqat-e-Zakat’ written by the present Shaikh of the Sarwari Qadri Order, Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman.

Within the compass of a preface, it is not possible to elucidate how the book opens one’s eyes to the hidden layers of the concept of ‘Sadaqah,’ ‘Infaq fi sabililah’ or ‘spending in the way of Allah’ which we as Muslims believe to know so well. In the

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Arabic language, one word has about fourteen different meanings, which is a challenge even for a learned person to decipher. Zakat was made obligatory to persuade people to spend in the way of Allah but human ignorance and love for money blurs one's vision to understand its reality. So, those who do not possess Nisab *(amount of wealth upon which Zakat becomes obligatory)* feel no 'requirement' to spend in the way of Allah and those who do pay the Zakat obligatory in Shariah feel that the minimum amount that they have paid has fulfilled their 'religious obligation'. Those who fulfill the basic five obligations which are called the five pillars of Islam, feel themselves at ease as if they have addressed their responsibility fully and achieved something great because they have followed the orders practically. However, each of the five obligations require an internal spiritual commitment and intention. If that is not met, the deed is undoubtedly like a body without soul-hollow, rotten and dead.

Apart from an individual, social or economic responsibility, one must realize the meaning of doing pious deeds out of the sincerity and love for Allah. If one is true in one's love for Allah, one must sacrifice the love of money for His love. This is where the "Zakat of Dignity" plays its part, exercised by those who truly spend everything in the way of Allah and never become a Sahib-e-Nisab *(upon whom Zakat is binding)* just like Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, his Companions and all those who follow him. Infaq fi Sabilillah i.e. spending in the way of Allah actually means giving generously with one's free will, dignity and sincerity out of the love for Allah under no obligation *(even if religious)* and without any expectation of return or reward.

Every year Sufi texts are published and widely appreciated but most are written upon the already established Islamic intellects and mystics such as Rumi, Iqbal or Sultan Bahoo, etc. However, what is written rarely is the work on Sufism which concerns the

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Islamic doctrines because only the person who is elevated enough is able to instruct such spiritual insights to be understood by those who seek vision. Such work can only be produced by a living Spiritual Master. Undoubtedly, Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman is the Perfect Spiritual Guide. Seekers like me draw their sustenance from him and indeed it is his benevolence that my Spiritual Master has chosen me for the translation of this book. I am truly indebted and grateful to him.

Neyn Tara Sarwari Qadri

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بسم الله الرحمن الرحيم

In the Name of Allah, The Most Beneficent, The Most Merciful

SPENDING IN THE WAY OF ALLAH

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Allah has given numerous commandments for mankind to follow. Five of these are the crux of Shariah i.e. the Islamic jurisprudence which encompasses the entire code of life. The five fundamental principles of Shariah which are made compulsory upon the believers are: Tauheed i.e. believing in the Oneness of Allah; Salat[1]; Zakat; Sawm *(fasting)* and Hajj *(pilgrimage)*. However, Zakat is a vast concept as Allah has used different words and expressions within the Quran to refer to it. Usually the term Zakat is strictly limited to Shariah, although, if its other aspects are revealed then it would actually mean 'spending in the way of Allah'.

Among the other terms used in the Quran for spending for the cause of Allah, '*Infaq fi Sabilillah*' or '*Sadaqah*' are the most prominent. In Arabic, '*Infaq'* literally means 'to spend' and '*fi Sabilillah*' means 'in the way of Allah'. Infaq fi Sabilillah and Sadaqah actually refer to all kinds of spending in the way of Allah for achieving His Good Will and Pleasure. The term 'Sadaqah' is often understood out of mistake or ignorance as the payment for the protection of some adverse effects of evil eye which is actually Sadaqah-e-Nazar or to avert misfortune which is called Sadaqah Rad-e-Bala. These are a part of Sadaqah and not Sadaqah itself. According to Arabic dictionary Sadaqah means "donating in the way of Allah". In the Holy Quran Allah

[1] The prayer which is obligatory upon the Muslims to say five times a day in a particular manner.

also uses the term of "Sadaqah" while referring to all forms of spending in His way which includes Zakat, Sadaqah to avert ill-luck or evil eye, Hadia *(gifting something of monetary value to a Saint)*, Fitrana *(charity to the poor Muslims at the occasion of Eid-ul-Fitr)*, Kaffarat *(fees of atonement)*, Khairaat *(alms-giving to Muslims)*, and other donations etc. given for different purposes. To categorize broadly, *Infaq fi sabilillah* is of two types: *Infaq-e-Wajiba* and *Infaq-e-Nafila*.

Infaq-e-Wajiba is a religious obligation for all Muslims for which the Islamic terminology is Zakat. The Muslims who are entitled to receive Zakat are classified into eight categories and are called the Masarif-e-Zakat i.e. the recipients of Zakat.[2] Sufis and Fuqara call it Zakat-e-Shariah i.e. the Zakat of Shariah. Ushr[3] is also a part of it. On the other hand, *Infaq-e-Nafila* includes all kinds of Sadaqat[4] which are given following the way of the Prophet out of one's own desire to please Allah. It is spending in the way of Allah without being under obligation. According to the mystics and Saints, this is Zakat-e-Haqeeqi i.e. the Zakat of Dignity.

ZAKAT OF SHARIAH

The literal meaning of the word 'Zakat' is to purify, to grow or to elevate. According to Shariah, it refers to the religious obligatory payment of wealth to the deserving people at the prescribed rate *(i.e. 2.5% of the wealth)* at a fixed time per year. Zakat is compulsory on every adult Muslim who owns a specific amount of wealth[5] for an uninterrupted full year. Since Zakat is a pillar of Islam, the Quran and Hadith repeatedly instruct about its payment. Zakat is considered next to the Salat as both are forms

[2] This is explained in the section The Recipients of Zakat *(Masarif-e-Zakat)*.
[3] Ushr, literally means one-tenth, is the tenth portion of agricultural produce obligatory to be donated in the way of Allah.
[4] Plural of Sadaqah
[5] This is explained in the section, "Rate of Zakat".

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of devotion to Allah with a change of their outer aspect. The way Salat is a physical worship, likewise, Zakat is the financial form of worship.

The Holy Quran says:

☆ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ○ (النور۔56)

Meaning: And establish Salat, *(ensure the)* payment of Zakat and obey the Messenger so that you may be granted mercy. **(Al-Noor-56)**

☆ هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ○ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○ (النمل۔2,3)

Meaning: Guidance and glad tidings for those true believers, who establish Salat, give Zakat and believe in the Hereafter. **(An Naml-2,3)**

☆ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○ (لقمٰن۔4,5)

Meaning: Those who establish Salat, give Zakat and believe in the Hereafter, it is they who are following guidance from their Lord and only they will be successful. **(Luqman-4,5)**

☆ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ○ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ○ (الاعراف۔156)

Meaning: And My Mercy encompasses everything. Soon, I shall prescribe this mercy for those who are God-fearing and give Zakat regularly, and it is they who have faith in Our revelations. **(Al-A'raf-156)**

☆ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ○ (الروم۔39)

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Meaning: But the amount that you give as Zakat, seeking *(Closeness and Vision of)* Allah's Countenance, so it is they who multiply *(Allah's pleasure for them)* manifold. **(Ar-Rome-39)**

☆ اِنَّ الَّذِیۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوۃَ وَاٰتَوُا الزَّکٰوۃَ لَہُمۡ اَجۡرُہُمۡ عِنۡدَ رَبِّہِمۡ ۚ وَلَا خَوۡفٌ عَلَیۡہِمۡ وَلَا ہُمۡ یَحۡزَنُوۡنَ ○ (البقرہ۔277)

Meaning: Indeed, those who believe and do pious deeds, and establish Salat and give Zakat, they have with their Lord a huge reward. There will be no fear concerning them nor shall they grieve. **(Al-Baqarah-277)**

EMPHASIS ON PAYING ZAKAT IN HADITH

- It is related by Hazrat Abu Darda that The Holy Prophet said, "Zakat is the bridge of Islam." **(Tibrani)**
- Hazrat Abdullah bin Masood reports that The Holy Prophet said, "We have been ordered to offer prayer and give Zakat. Those who do not pay Zakat, their prayers are not accepted." **(Tibrani)**
- "One who does not pay Zakat on his wealth, on the Day of Judgment his wealth would convert into a serpent which would be put around his neck." **(Tirmidhi)**
- Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said, "Protect your wealth by paying its Zakat. Cure the sick by paying Sadaqah and in times of difficulty seek help from Allah through prayer and humility." **(Abu Dawood)**
- Hazrat Jabir bin Abdullah relates that The Holy Prophet said, "One who has paid the Zakat, undoubtedly he got liberated from the evil of his wealth." **(Al-Hakim fi Al-Mustadrak, Tibrani)**

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- Another tradition from Hazrat Abu Huraira reports that The Holy Prophet said, “Indeed, one who has paid Zakat upon his wealth, has fulfilled his obligation.” **(Bukhari)**
- Hazrat Ammar bin Hazm has stated that The Holy Prophet said, “Allah has made four things obligatory in Islam. If a person does any three of them, they would do him no good unless he does the fourth one as well. The four things are: Salat; Zakat; fasting in the month of Ramadan and pilgrimage of The Holy Kaaba.” **(Musnad-e-Ahmed)**
- It has been reported by Hazrat Abdullah bin Umar that The Holy Prophet said, “Whoever believes in Allah and His Messenger, should pay Zakat on his wealth.” **(Tibrani)**
- Hazrat Aqalma has stated that The Holy Prophet said, “Your faith is incomplete unless you pay the *(complete)* Zakat of your wealth.” **(Tibrani)**
- Hazrat Ayesha narrates that she heard the Messenger of Allah saying, "If Zakat is not given out from the wealth and remains mixed in it, such wealth surely get destroyed." **(Mishkat)**

NISAB OF ZAKAT

According to Shariah, the minimum wealth on which the payment of Zakat becomes compulsory is known as ‘*Nisab’*. The wealth can only be classified as Nisab if it has stayed under the possession and ownership of the person for an uninterrupted full year. The person on whom Zakat becomes compulsory i.e. the person who possesses that minimum amount for a whole year is called ‘*Sahib-e-Nisab*’. The Nisab for different goods is not the same:

1. 7.5 tolas *(87.22 gram)* of gold in whichever form or an amount equivalent to its price.

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2. 52.5 tolas *(611 gram)* silver in whichever form or an amount equivalent to its price.
3. The Nisab of trading goods is that their value must be equivalent to 52 tolas of silver.
4. The Nisab of a camel is 5 camels.
5. The Nisab of cows and buffalos is 30 cows and buffalos.
6. The Nisab of sheep and cattle is 40 sheep and cattle.
7. There is no Zakat on horses used as a vehicle.
8. There is no Zakat on the assets given on rent but there is Zakat on the income earned through them.

The rate of Zakat is 2.5% of the wealth. For detailed explanation of the rate of Zakat, books on Shariah may be consulted or religious scholars may be inquired.

WARNING ON NOT PAYING ZAKAT

The Quran and Hadith contain severe warnings for those who do not pay Zakat so much so that Allah counts such people amongst the polytheist.

☆ وَوَيْلٌ لِّلْمُشْرِكِينَ ۝ الَّذِينَ لَا يُؤْتُونَ الزَّكٰوةَ (حٰمٓ السجدہ۔6,7)

Meaning: And destruction awaits those who associate partners with Allah, it is they who refuse to pay Zakat." **(Ha-Meem As-Sajdah-6,7)**

It has been narrated that on the night of Meraj[6], The Holy Prophet saw a group of people who were barely covered with bits of cloth. They were grazing the hot and thorny bushes of hell like animals. The Holy Prophet inquired Jibrail about these people. Jibrail replied, "These are the ones who refused to pay Zakat. Allah did no cruelty to them. Indeed Allah is never cruel with His men." **(Bukhari, Muslim)**

[6] Meraj refers to the Night of Ascension of The Holy Prophet to Allah.

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It has been related by Hazrat Abu Huraira that The Holy Prophet said, “Whoever owns gold and silver and does not pay their rightful Zakat, then on the Day of Judgment seven sheets of fire would be prepared for him. These would be heated in the fire of hell and then his sides and back would be branded with them. His body would be broadened so that all the sheets would cover it fully. If the sheets would be large, his body would be broadened accordingly. When the sheets would get cold, they would be heated again. This process would last the whole day whereby one day would be equal to fifty thousand years of this world. At last, the decision of every man would be taken with justice and each would go his own way, whether heaven or hell.”

ZAKAT-E-HAQEEQI-THE ZAKAT OF DIGNITY

The Quran and Hadith repeatedly command to spend in the way of Allah just to please Him and out of His True Love. Although, earning money lawfully through hard work has been approached at some places in Quran and Hadith but it has never been ordered to pile up wealth. Allah and His Prophet forbade the hoarding of wealth. Rather, it has been clearly ordered that the wealth which exceeds one’s personal and household necessities should be spent in the way of Allah. This spending in the way of Allah is known as ‘Infaq-bil-Afwu[7]’. The Quran states:

☆ وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۙ قُلِ الْعَفْوَ ۭ (البقرہ۔219)

Meaning: *(O’ Beloved!)* They ask you about what they should spend *(in the way of Allah)*. Say, *(spend)* whatever is surplus to you needs. **(Al-Baqarah-219)**

Hazrat Abdullah Ibn-e-Abbas writes in the exegesis of this verse that الْعَفْوَ Al-Afwu *(the surplus)* is that extra amount which is left after fulfilling the needs of your family.

[7] In Arabic Al-Afwu means “the surplus”

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❖ Hazrat Abu Imama reported that The Holy Prophet said, "O son of Adam! It is better for you that you spend *(in the way of Allah)* whatever you have surplus. If you will keep it with yourself, it will be bad for you."

Allah commanded The Holy Prophet that he should not make any such person his companion or friend who refuses to sacrifice his every possession in the way of Allah.

☆ فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ؕ (النساء۔89)

Meaning: So do not make friends with *(any of)* them till they forsake their homes in the way of Allah. **(An-Nisa-89)**

There are many verses in the Quran which emphasize upon donating in the way of Allah that exceeds one's needs:

☆ الٓمّٓ ۚ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ۝ (البقرہ۔3-1)

Meaning: *(This is)* the Glorious book in which there is no doubt. *(It is)* a guidance for those who possess Taqwa *(who guard against evil)*, those who believe in the unseen (inner world) and establish Salat *(consciously fulfilling all its requirements)* and spend *(in Our way)* out of that which We have bestowed upon them. **(Al-Baqarah 1-3)**

☆ لَتُبْلَوُنَّ فِيْۤ اَمْوَالِكُمْ وَ اَنْفُسِكُمْ ۫ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْۤا اَذًى كَثِيْرًا ؕ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ۝ (آلِ عمران۔186)

Meaning: Assuredly you will be tested in your wealth and yourselves and you will have also to hear many torturing *(taunts)* from those who were given the Book before you and who are the polytheists. But if you remain patient and adopt Taqwa, then it is indeed a matter of great determination. **(Aal-e-Imran-186)**

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☆ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ط وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ط وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○ (البقرہ۔272)

Meaning: And whatever wealth you spend, it is for your own good and it is not appropriate for you to spend but for Allah's pleasure alone. And whatever you spend *(in the way of Allah)*, you shall be rewarded for it fully and you shall not be treated unjustly. **(Al-Baqarah-272)**

☆ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ط وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ (آل عمران۔92)

Meaning: You will never attain righteousness unless you spend *(in the way of Allah)* that which you love the most. And whatsoever you spend, Allah surely knows well. **(Aal-e-Imran-92)**

☆ وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ص ج وَاَحْسِنُوْا ج اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○ (البقرہ۔195)

Meaning: And spend in the way of Allah and do not cast yourselves into destruction with your own hands. And adopt righteousness. Verily, Allah loves the righteous. **(Al-Baqarah-195)**

☆ مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ اَضْعَافًا كَثِيْرَةً ط وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ ص وَاِلَيْهِ تُرْجَعُوْنَ ○ (البقرہ۔245)

Meaning: Who would lend to Allah a beautiful loan so that He may increase it manifold? Allah withholds and grants. To Him shall you be returned. **(Al-Baqarah-245)**

☆ وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ط (الحدید۔10)

Meaning: And what has happened to you that you spend not in the way of Allah when unto Allah only belongs the ownership of the heavens and the earth. **(Al-Hadeed-10)**

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☆ اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ ○ (الحدید۔18)

Meaning: Indeed! The men and women who give Sadaqah *(spend in the way of Allah)* and those who lend to Allah a beautiful loan, it will be multiplied for them and they shall have the most noble reward. **(Al-Hadeed-18)**

☆ مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ (البقرہ۔261)

Meaning: The likeness of those who spend their wealth in the way of Allah is that of a grain out of which seven ears shoot forth. *(And then)* every ear bears a hundred grains *(i.e. they are rewarded seven hundred times)*. Allah increases manifold for whom He likes. Allah is All-Embracing All-Knowing. **(Al-Baqarah-261)**

☆ وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ○ (المنافقون۔10)

Meaning: And spend *(in the way of Allah)* from that which We have provided for you before deaths comes unto one of you and he says, "My Lord! Why did you not give me respite for a short while so that I could spend in your way and become one of the most pious?" **(Al-Munafiqun-10)**

☆ اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ○ (الحدید۔7)

Meaning: Believe in Allah and His Messenger and spend *(in the way of Allah)* out of *(that wealth)* in which He has made you His vicegerents. Those who believe and spend in the way of Allah, for them is a mighty reward. **(Al-Hadeed-7)**

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☆ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ط (البقرہ۔254)

Meaning: O' believers! Spend *(in the way of Allah)* out of that which We have provided to you before the day comes when there will be no trade, neither any friendship nor *(any)* intercession *(will be useful)*. **(Al-Baqarah-254)**

☆ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ o (الانفال۔60)

Meaning: And whatever you spend in the way of Allah, it will be repaid to you in full, and you will not be done any justice. **(Al-Anfal-60)**

☆ يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ط (البقرہ۔276)

Meaning: Allah destroys usury[8] and multiplies the Sadaqat *(whatever is donated in the way of Allah)*. **(Al-Baqarah-276)**

ORDER TO SPEND IN THE WAY OF ALLAH IN HADITH

- A tradition by Hazrat Abu Huraira relates that The Holy Prophet said, "Spending in the way of Allah does not, in any way, decrease wealth *(It keeps increasing sometimes in the form of increased income, sometimes in the form of benedictions or the reward from Allah which will be awarded in the hereafter)*." **(Muslim)**
- Hazrat Ali says that The Holy Prophet said, "Make haste in donating in the way of Allah."
- According to Hazrat Abu Huraira, The Holy Prophet told that Allah says, "O son of Adam! Spend upon pious deeds and I will spend upon you." **(Bukhari, Muslim)**

[8] Usury for which the Arabic word is *Riba*, is the unlawful earning upon wealth or cash.

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- Hazrat Abu Saeed narrates that The Holy Prophet said, "Spending one dirham *(in the way of Allah)* during one's lifetime is better than donating a thousand dirhams near one's death." **(Abu Dawood)**

- Hazrat Asma bint Abu Bakr Siddique says that The Holy Prophet said to her, "Spend *(abundantly in the way of Allah)* and do not count what you have spent in His way otherwise Allah would also keep account of what He has given you *(and would not bless you infinitely)* and do not try to keep your income saved otherwise Allah will also keep his blessings saved from you *(i.e. He would bestow less upon you)*. Spend as much as possible." **(Kanz-ul-Ummal)**

- It was reported by Hazrat Abu Huraira that The Holy Prophet said, "Whoever gives *(in the way of Allah)* equal to a date from his lawful earning, for Allah only accepts pure things, Allah will take it in His right hand and then raise it as any one of you raises his foal, until it becomes equal to a mountain." **(Bukhari, Muslim)**

- It was reported at the authority of Hazrat Hassan Basri that The Holy Prophet said, "Protect your wealth by giving Zakat and treat your illnesses by giving Sadaqah." **(Tibrani, Bayhaqi)**

- It has been related by Hazrat Anas bin Malik that Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said, "Indeed, spending in the way of Allah cools down the wrath of Allah and protects against a cursed death." **(Tirmidhi)**

- Another Hadith states that on the Day of Judgment, everyone will remain under the shadow of all that he had spent *(in the way of Allah)* till the Decision will be taken.

- The Holy Prophet said that every morning, two angels descend and one of them says, "O Allah! Give something as a reward to those who spend in your way." The other angel prays, "O'

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Allah! Destroy the wealth of those who withhold it." **(Mishkat Al-Masabih)**

- The Messenger of Allah has said that one should hurry in giving Sadaqah, certainly evil cannot overcome Sadaqah. **(Mishkat Al-Masabih)**
- One Hadith reveals that spending in the way of Allah guards against seventy catastrophes, the most minor of which is illnesses such as leprosy and leucoderma. **(Kanz-ul-Ummal)**
- According to a Hadith, "You should protect yourself from worries and sorrows by spending in the way of Allah. Allah will avert the things which may harm you and will give you strength over the enemy." **(Kanz-ul-Ummal)**
- It has been related by Hazrat Anas bin Malik that The Holy Prophet said, "Hurry in giving Sadaqah *(spending in the way of Allah)*, for indeed evil cannot harm Sadaqah *(i.e. Sadaqah becomes a shield for man)* against evil."
- The Holy Prophet said, "O son of Adam! It is better for you to spend whatever is surplus to your needs in the way of Allah. And if you withhold it then it would not do you any good. Although, keeping the amount that would fulfill your needs is not reproachable." **(Muslim, Mishkat Al-Masabih)**
- Hazrat Uqba relates the tradition that he was offering Asr *(afternoon)* prayer behind The Holy Prophet. The Prophet, soon after completing the prayer, stood up and hastily left to one of his wives' home. People became surprised and worried to see The Holy Prophet leave in such a manner. When The Prophet returned, he sensed the astonishment of people and said, "I recalled a piece of gold which was left at home, since I did not approve that *(death approaches me in a state that a piece of gold is in m possession and I am held accountable for it on the day of judgment and)* I am stopped due to it so I went hastily to spend it in the way of Allah." **(Bukhari, Mishkat Al-Masabih)**

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- Hazrat Ayesha Siddiqa relates, "During the illness of The Holy Prophet, someone gave about six or seven gold coins The Prophet ordered to give them in the way of Allah immediately. I was so occupied due to the illness of The Holy Prophet that I could not get time to spend them in the way of Allah. After sometime, he asked me, “Have you distributed those gold coins among the needy?” I replied, “The illness of The Holy Prophet never gave me enough time.” He said, “Bring them here.” He took them in his hand and said, “What would be the state of the Messenger of Allah if he meets his Lord while holding these?” **(Mishkat Al-Masabih)**
- According to a tradition from Hazrat Umm-e-Salma, “Once The Holy Prophet came and his face seemed quite withered. I assumed that he must be a little unwell. I inquired, “O Prophet of Allah! Why does your face seem so pale? Are you not feeling well?” He replied, “Last night I received seven dinars and they are still placed at the corner of the bed.” **(Ahya-ul-Uloom)**

According to the command of Allah and His Messenger, hoarding the wealth which is more than the amount which meets the basic requirements of oneself and one’s dependants is the cause of great torment whereas spending in the way of Allah without dissimulation results in gaining the pleasure of Allah and is infact the Zakat of Dignity *(Zakat-e-Haqeeqi)*.

SPENDING *(IN THE WAY OF ALLAH)* FROM HUSBAND’S WEALTH

- Hazrat Ayesha Siddiqa relates that The Holy Prophet said, “When a woman gives in the way of Allah from the meal which she has prepared for her family in such a way that the remaining is enough for the family, then she is rewarded for

it and her husband is also rewarded because he earned the money for it and similar is the reward for the one who arranged *(cooked)* the meal *(man or woman)* and the reward of none of the three would be lessened due to one another." **(Mishkat Al-Masabih)**

This Hadith contains two subjects i.e. regarding the wife's donating in the way of Allah and about the guardian, treasurer and the one who arranges things. Both the topics have been frequently addressed in the Hadith. One of the Rashidun Caliphs related that The Prophet said, "The woman who spends *(in the way of Allah)* from her husband's income without asking her husband, she is rewarded half of what she might have gotten otherwise." **(Mishkat Al-Masabih)**

- Hazrat Abu Saeed says that once The Holy Prophet took bayat[9] from a certain group. A considerably tall woman stood up, it seemed that she belonged to the tribe of Muzar *(people of that tribe must be known to be tall)* and said, "O Prophet! We *(women)* are dependent upon our fathers, upon our children and also upon our husbands. What are we allowed to take from them?" The Holy Prophet replied, "You can eat the food which is fresh and also give it to others *(the food which may rot of it is not given)*." **(Mishkat Al-Masabih)**
- In another Hadith, The Holy Prophet says, "Allah allows three men to enter Paradise due to one bite of food or one handful of dates given in the way of Allah. One is the owner of the house i.e. the husband who earned it, second is the wife who cooked that meal and third is the servant who went and handed it over to the beggar." **(Kanz-ul-Ummal)**
- Hazrat Ayesha's sister Hazrat Asma asked The Holy Prophet, "O Prophet! I do not have anything except that which *(my*

[9] Bayat is the religious or spiritual oath whereby the disciple promises to follow a spiritual path under the guardianship of the Shaikh to whom he is taking the bayat.

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husband) Hazrat Zubair gives me. Can I spend *(in the way of Allah)* from it?" Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam replied, "Spend abundantly *(in the way of Allah)* and do not withhold, otherwise your livelihood would also be withheld." **(Kanz-ul-Ummal)**

WARNINGS ON NOT SPENDING IN THE WAY OF ALLAH

Allah has strictly warned those who refuse to spend in the way of Allah or display covetousness when it comes to paying Zakat. Allah says in the Quran:

☆ وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ (آلِ عمران۔180)

Meaning: And those who *(covetously)* hoard up that which Allah has bestowed upon them out of His bounty must never consider this miserliness of any benefit for themselves, rather, it is injurious for them. Soon, the wealth which they hoard miserly *(and do not spend in the way of Allah)* will be put around *(their necks)* like a neck fetter, on the Day of Judgment. **(Aal-e-Imran-180)**

☆ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ۝ الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۚ۝

(النساء۔36,37)

Meaning: Indeed! Allah does not like the one who is arrogant and boastful. Those who *(miserly)* hoard their wealth and enjoin others to do the same and hide that which Allah has bestowed them of His bounty. And We have prepared for the disbelievers, a disgraceful chastisement. **(An-Nisa-36,37)**

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☆ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ لا فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ط هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ۝ (التوبہ۔34,35)

Meaning: And those who hoard gold and silver and spend it not in the way of Allah, warn them of a painful chastisement. The day when this *(gold and silver)* would be heated in the fire of hell and their forehead, their sides and their backs would be cauterized with this *(And it will be said to them).* This is what you hoarded for yourselves. Now taste *(this wealth)* when you had been amassing. **(At-Tawbah-34,35)**

ZAKAT OF SHARIAH IS OBLIGATORY BUT ZAKAT OF DIGNITY IS SUNNAH

The Quran and Hadith openly declare that Zakat of Shariah has been commanded by Allah as an obligation upon the Muslims but The Holy Prophet never owned wealth equivalent to Nisab, he never paid the Zakat of Shariah. The Holy Prophet immediately spent in the way of Allah whatever he had surplus to his needs and this is the 'Zakat of Dignity', which is although not obligatory but Sunnah of The Prophet. He deliberately spent all the money which was above the basic necessities rather than saving it and becoming a Sahib-e-Nisab. Hence, following the example of The Prophet, the best way of spending in the way of Allah is to spend all the money which is left after one's basic requirements are met *(such as food, shelter and clothing for oneself and one's family).* This is Zakat-e-Haqeeqi i.e. the Zakat of Dignity which holds way more value and is far more desirable than Zakat of Shariah.

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SUNNAH OF THE RASHIDUN CALIPHS AND SACRED COMPANIONS

Hazrat Abu Bakr Siddique

When Hazrat Abu Bakr Siddique accepted Islam, he owned forty thousand gold coins that he spent in the way of Allah. The Quran appreciates him on donating all his wealth in the way of Allah in these words:

۞ وَسَيُجَنَّبُهَا الْاَتْقَى ۙ الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۚ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۙ
اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۚ وَلَسَوْفَ يَرْضٰى ۝ (سورۃ الیل 21-17)

Meaning: Saved from the fire would be the pious one who spends in the way of Allah to attain to purity *(of his soul)*. And who owes no favour to anyone that he is seeking to pay back. Rather *(he spends)* seeking the pleasure of his Lord-Most High. Soon, he will be very pleased. **(Al-Layl-17-21)**

At the time of the Tabuk Expedition, he presented everything that he had to The Holy Prophet. When The Holy Prophet inquired him that what he had left for his family, he replied, "Allah and His Messenger i.e. their will and good pleasure."

At the time of his funeral, his shroud was made from an old piece of cloth. With regard to Zakat, he said:

- "2.5% of every 100 dirhams is the Zakat of the misers and the seekers of the world but for the faithfuls, Zakat means to give everything in the way of Allah."

He also said, "Present your Sadaqah to a Faqeer[10] with respect and humility because giving it with happiness is a symbol of its acceptance by Allah."

[10] Faqeer are those Men of Allah who walk on the path of Faqr and reach its final level i.e. Oneness with Allah. Faqr is The Divine Path which leads to Vision and Union of Allah.

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Hazrat Umar Farooq

At the Tabuk Expedition, when The Holy Prophet was collecting donations, Hazrat Umar Farooq brought half of his wealth and presented it to him. During the period of his caliphate, he only had one suit to wear. Hazrat Abdullah bin Abbas says that one day he went to Hazrat Umar and found him going somewhere his horse so he also went along. Hazrat Umar was clad in a traditional kameez[11] and a tehmad[12] which was clinging to his shins *(because either it had shrunk due to frequent washing or was a little wet)*. Hazrat Abdullah bin Abbas asked him why it was so. He replied that it was because he only had that one dress which takes time to dry after he washes it.

Hazrat Ali revealed that he saw thirty-one patches of leather and one patch of cloth sewn upon Hazrat Umer's dress. These were the personalities who grew under the benevolent shadow of The Prophet of Allah and never let Zakat of Shariah become obligatory upon themselves.

Hazrat Usman Ghani

When he accepted Islam, he was the wealthiest among the Muslims. However, immediately after embracing Islam, he dedicated all his wealth for the cause of Allah. He was always ready to present his wealth to his beloved Prophet whenever needed whether it was the Tabuk Expedition or the draught of Madina or purchase of the land for Masjid-e-Nabwi and the well of sweet water in Madina or expenditures of the wives of The Holy Prophet for Hajj. His contribution in terms of wealth for Islam was immense. He sacrificed all his possessions in the way of Allah and when he was martyred, his only asset was a camel which he had saved just to travel to perform pilgrimage.

[11] Kameez is a long shirt with collar.
[12] Tehmad is a long piece of cloth tied around the waist by men as the lower garment.

Hazrat Ali

Hazrat Ali and his family never had a single proper meal. Whenever he got any money he immediately spent it in the way of Allah. Hazrat Ali said:

فَمَا وَجَبَتْ عَلَيَّ زَكٰوةُ مَالٍ

وَهَلْ تَجِبُ الزَّكٰوةُ عَلٰى جَوَّادِ

Meaning: Zakat has never been obligatory upon me. How can Zakat become incumbent upon a generous person!

Other Companions

The Zakat of Shariah never became compulsory upon any of the Sacred Companions of The Holy Prophet because they never became Sahib-e-Nisab i.e. they never possessed that amount upon which Zakat of Shariah becomes obligatory. They spent in the way of Allah whatever they got above their basic needs sometimes even neglecting their basic requirements. So, they had always been giving Zakat-e-Haqeeqi i.e. the Zakat of Dignity which never let Zakat of Shariah become compulsory for them.

ZAKAT OF DIGNITY AND FUQARA

- According to Muslim bin Yesar, similar to Salat, Zakat is also of two types i.e. Farz *(obligatory)* and Nafl *(supererogatory)*. Quran has discussed both the types. **(Dur-e-Manshoor)**
- Someone asked a particular Saint that how much Zakat should be paid and on what amount. The Saint replied that for those who follow Shariah, five dirhams from every two hundred dirhams i.e. the fortieth part of the whole but for people like us, it is compulsory that the entire wealth should be given in the form of Zakat. **(Ahya-ul-Uloom)**

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The Sufis believe the Zakat of Dignity to be superior because even though Zakat of Shariah is a religious obligation, it is given after accumulating a particular amount of wealth and has fixed limits. The Zakat of Dignity, on the other hand, has no limits and is paid without hoarding any wealth. Allah is the Giver of boundless bounties and the mystics adopt His ways and consider them superior.

Hazrat Data Ganj Bakhsh Ali bin Usman Hajvery states:

- "Zakat, which is related to the blessings *(wealth)* of this world, is not desirable or praiseworthy for the Saints. This is because greed is forbidden for the Seekers of Allah. When somebody keeps two hundred dirhams in his custody and withholds it for over a year and then give five dirhams from it as a Zakat of Shariah then such a behavior is termed as miserliness according to the Sufis. Saints are known for generosity, beneficence and spending *(in the way of Allah)* so how can Zakat be compulsory for those who accumulate nothing." **(Kashf-ul-Mahjoob/Revelation of the Veiled)**
- It has been stated in *Kashf-ul-Mahjoob*[13] *(Revelation of the Veiled)* that a certain formal theologian, for the sake of challenging Hazrat Abu Bakr Shibli, asked him that what amount ought to be given as Zakat. At this, he replied, "If a person is covetous and has hoarded wealth, then he should pay five dirhams out of every two hundred dirhams and half a dinar out of every twenty dinars according to your doctrine. My doctrine, however, is that one should not own anything so he is relieved from giving Zakat. The theologian asked, "What authority do you follow in this regard?" Shibli replied, "The authority of Abu Bakr Siddique who presented everything that he possessed to The Holy Prophet and when

[13] Book of Hazrat Ali bin Usman Hajvery commonly known as Data Ganj Bakhsh.

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he was asked that what he had left behind for his family, he answered, Allah and His Messenger."

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, in his book *Sir-ul-Asrar*, has explained three types of Zakat i.e. Zakat-e-Shariah *(Zakat of Shariah)*, Zakat-e-Tariqat *(Zakat of Mysticism)* and Zakat-e-Haqeeqat *(Zakat of Dignity)*. He says:

- "Zakat-e-Shariah is that which is paid once every year according to the prescribed rate of Nisab to the deserving. Zakat-e-Tariqat is that one requests Allah to grant the reward of one's good deeds to the Fuqara[14] and Masakeen[15] and this form of Zakat has been called Sadaqah in the Quran."

  As Allah says:

☆ اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ (التوبہ-60)

Meaning: Indeed, Sadaqat[16] are for the Fuqara. **(At-Tawbah-60)**

The verse indicates that giving Sadaqat to the *(Saints)* actually means giving them to Allah and through this channel the acceptance of Sadaqah in the Court of Allah gets confirmed.

In mysticism, Zakat changes its form because it is the Sadaqah of one's rewards instead of wealth. Hence, this Zakat is spiritual and eternal. The giver of this Zakat also presents the reward of his good deeds to the sinner(s) of the Ummah[17] of His beloved Prophet, so that no reward is left for his own self. Such an act of generosity is so much adored by Allah that He forgives all the mistakes of the giver done while giving Sadaqah, fasting, prayers or during any form of devotion to Allah. The Zakat of Mysticism makes the giver

[14] Plural of Faqeer
[15] Masakeen *(plural Miskeen)* literally means "indigent" but mystically it refers to the Saints and Friends of Allah who always stay with Allah spiritually i.e. they are inwardly enjoying the Closeness and Vision of Allah. A miskeen has nothing but Allah.
[16] Plural of Sadaqah
[17] Arabic word for Nation

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of Zakat more destitute as he is left with no blessing or reward related to this world or the hereafter. Surely Allah adores such destitution and generosity as The Holy Prophet has said:

☆ اَلْمُفْلِسُ فِیْ اَمَانِ اللّٰہِ تَعَالٰی فِی الدَّارَیْنِ

Meaning: "The destitute remains in the protection of Allah in both the worlds."

Hazrat Rabia Al-Adawiyya prayed:

☆ اِلٰھِیْ مَا کَانَ نَصِیْبِیْ مِنَ الدُّنْیَا فَاَعْطِہٖ لِلْکَافِرِیْنَ وَمَا کَانَ نَصِیْبِیْ مِنَ الْعُقْبٰی فَاَعْطِہٖ لِلْمُؤْمِنِیْنَ فَلَا اُرِیْدُ مِنَ الدُّنْیَا اِلَّا ذِکْرَکَ وَلَا مِنَ الْعُقْبٰی اِلَّا رُؤْیَتَکَ

Meaning: O Lord! Whatever is my share in this world, give it to the disbelievers; whatever is my share in the hereafter, give it to the believers because I want nothing in this world except to stay engrossed in your Zikr *(remembrance)* and in the hereafter, I desire nothing except Your vision.

Hence, ideally a person must sacrifice everything for the Love of Allah and Allah would favour him ten times more in the hereafter. Indeed, the True Lovers burn every possession in the fire of their Love for Allah. Allah Himself says in the Quran:

☆ مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا (الانعام۔160)

Meaning: Whoever brings *(on the Day of Judgment)* one good deed will have to his credit *(as a reward)* ten more like it. **(Al-Inam-160)**

This form of Zakat also purifies the heart from the desires and attributes of his nafs *(the inner baser self)* as Allah says:

☆ قَدْ اَفْلَحَ مَنْ زَکّٰھَا (الشمس۔9)

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Meaning: Indeed, he who purifies himself, gains success. **(Ash-Shams-9)**

Allah also says:

☆ مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَیُضٰعِفَهٗ لَهٗۤ اَضْعَافًا كَثِیْرَةً (البقرہ۔245)

Meaning: Who is he that will lend Allah a generous loan, so that He may increase it manifold? **(Al-Baqarah-245)**

In this context, 'loan' refers to sacrificing one's wealth and good deeds without anyone's request and purely out of the love of Allah to favour His creation, as Allah says:

☆ لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى (البقرہ۔264)

Meaning: Do not invalidate your Sadaqat by taunts of doing favour and hurting feelings. **(Al-Baqarah-264)**

☆ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (آلِ عمران۔92)

Meaning: You will never attain righteousness unless you spend *(in the way of Allah)* that which you love the most. **(Aal-e-Imran-92)**

Righteousness and nearness to Allah can only be achieved if love of everything is sacrificed for the love of Allah.

Hazrat Imam Ghazali reveals the truth behind the Zakat of Dignity in these words:

❖ "One must understand that just like Salat, Zakat also has a body and a soul i.e. it is both a physical as well as spiritual form of worship. One who fails to acknowledge the spiritual reality of Zakat, his Zakat remains superficial. Zakat has three aspects:

Firstly, the creation ought to love its Creator and every Muslim claims to love Allah but the real meaning of loving

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Allah is making Him one's priority and not holding anything dearer than Him. As Allah says:

☆ قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ○ (التوبہ۔24)

Meaning: *(O Mohammad!)* Say *(to them)* :If your fathers *(and forefathers)* and your sons *(and daughters)* and your brothers *(and sisters)* and your wives and your relatives and the wealth that you have earned *(so hard)* and the trade and business which you fear may decline and the homes you are so fond of are dearer to you than Allah and His Messenger and striving in His way, then wait until Allah bring His command *(of torment)* and Allah does not guide the disobedient. **(At-Tawbah-24)**

Every Momin *(believer)* claims that he loves Allah more than anyone or anything else and he genuinely feels that he is true to his claim. However, one must be asked to provide evidence *(even for self-evaluation)* to prove one's love for Allah so that no one becomes arrogant upon one's false claim. The riches of this world are very alluring and one of the most loved things by man. Hence, it becomes a trial for him and Allah challenges, "If you are truthful in your claim of love then, for the sake of your relationship with Allah, sacrifice only this one beloved of yours." Those who comprehend the meaning of these words are classified into three categories.

The most elevated payers of Zakat are the Siddiques i.e. those who sacrifice everything. They follow the footsteps of Hazrat Abu Bakr Siddque and give everything for their love and loyalty towards Allah. For them, paying the fixed amount

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of Zakat *(five of every two hundred dirham)* is just miserliness. They hold it obligatory upon themselves to donate all their wealth and possessions in the way of Allah. Their generosity and sacrifice is a reflection of Hazrat Abu Bakr who donated all that he owned and when asked by The Holy Prophet that what he had left for his family, he simply replied, "Allah and His Messenger".

Second are those who pay half of what they own as Zakat. Hazrat Umar Farooq belongs to this category because he brought half of his wealth to give in the way of Allah and when asked by The Holy Prophet that what he had left for his family, he replied, "Equivalent to what I have brought here." The Holy Prophet said, "Your[18] words reflect your spiritual levels." This group is always willing to spend in the way of Allah and donate to the Fuqara but do not have the courage to spend their wealth all at once. They consider themselves equal to the dervishes and when a dervish comes to them, they treat him like a part of their family.

The third category is of those who strictly follow the rate of Nisab while paying Zakat. To them, Zakat is like any other religious obligation that has to be met only because it has been ordered by Allah. They free themselves from the responsibility by paying Zakat at the prescribed rate and do not believe in paying more than that or benefitting the dervishes from their wealth. Their approach is very calculated and precise. This is the lowest level of those who pay Zakat.

On the other hand, one who is Sahib-e-Nisab *(on whom payment of Zakat is due)* but refuses to pay even the minimum amount of Zakat in the way of Allah, remains devoid of the

[18] Referring to both Hazrat Abu Bakr Siddique and Hazrat Umar Farooq at the Tabuk Expedition when donations were being collected.

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friendship and love of Allah. Those who do not pay a single penny above the prescribed rate and just pay the calculated amount are indeed misers and are wrong in their claim of love for Allah.

The second dimension of Zakat is that it purifies the heart from covetousness which is a strong barrier between man and Allah. The heart cannot be liberated from the greed of hoarding and holding onto worldly things unless one sacrifices everything in the way of Allah out of pure intention and love. Zakat is the spiritual purification ritual of the heart as ablution is for the body. It washes away the filth of greed from the heart. That is why, The Prophet and his family were not allowed to take Zakat and Sadaqah[19] from others so that they were kept safe from the filth of people's wealth.

The third aspect of Zakat is that it inculcates the feeling of gratitude within the giver of Zakat. Since, wealth is also one of the blessings of Allah which makes life of a Muslim easy and happy, so he should be thankful to Allah for this blessing. Just as offering Salat, fasting and performing Hajj are a way to thank Allah for the blessing of physical body and its health, similarly, paying Zakat is away to thank Allah for the blessing of material wealth. When a Momin, who has enough of this blessing, finds his any Momin brother in a writhed condition, he should not look down upon him and should immediately tell himself, “Just like me, he is also a man of Allah. It is His beneficence that He has made me self-sufficient and made him dependent upon me. So I should treat him with kindness for it is possible that this is a trial for me and if I fail to pass this, our positions may get reversed.” It is essential to understand the depth and concept

[19] Here Sadaqah refers to that amount which is given in the way of Allah to avert diseases and calamities.

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behind Zakat so that this act of worship does not remain worthless. **(Kimya-e-Saadat/The Alchemy of Happiness)**

- Hazrat Khwaja Moinuddin Chishti wrote a very unique book called *'Asrar-e-Haqeeqi'* and dedicated it to his Khalifah[20] Khwaja Qutbuddin Bakhtiar Kaki. This book includes a special conversation between Prophet Mohammad and Hazrat Umar Farooq wherein the secrets and realities behind the different forms of obligatory prayers have been revealed. Regarding Zakat, he addresses Hazrat Umar, "O Umar! In terms of Shariah, it is obligatory to pay five of every two hundred dinars as a Zakat. According to mysticism, only those five dinars should be kept and the rest of the amount should essentially be given as Zakat. However, remember that Zakat is binding only upon those who are free and not upon the slaves. A person cannot be counted amongst the free as long as he is enslaved by the desires of his nafs, so Zakat *(Zakat of Dignity)* cannot be obligatory upon him. To be able to pay the Zakat of Dignity, such a person must first liberate himself from the slavery of his own desires.

  Further, Zakat is only compulsory for those who are adults and are sane and not upon those below eighteen years of age or those who have an unstable mental condition. According to the Perfect Gnostics of Allah, a person who cultivates ignorance and remains surrounded by the demons of his own lustrous or evil desires is a fool and insane. Hence, how can such a person be entitled to pay the Zakat of Dignity. Sanity, stability of mind and freedom from nafs are acquired by the Marifat of Allah which is only possible if one sets himself free from the shackles of ignorance and satan.

  Zakat, as a financial form of alms-giving, is part of the Shariah with the fundamental concept of maintaining a balance

[20] Superior Spiritual Successor

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in the economic system where the rich, rather than hoarding money, give part of it to the less fortunate so they are able to meet their basic needs. *(This simultaneously has a social significance where the moral conscience stirs up to make a sacrifice encouraging brotherhood and discouraging the concentration of wealth in few hands, hence giving purchasing power to the poor.)* O' Umar! No one except the Arifs[21] who are the Perfect Gnostics of Allah possess the real treasure. The real treasure is, infact, the secret of Lordship which is contained in the hearts of the Arifs. It is an obligation upon these Perfect Saints to give Zakat of the wealth of Secrets of Allah out of their real treasure which is to guide the depraved and ignorant towards Allah because giving right to the deserving is Zakat." **(Asrar-e-Haqeeqi)**

PRINCIPLES OF ZAKAT OF SHARIAH AND ZAKAT OF DIGNITY

1. The foremost principle of Zakat *(of Shariah and Zakat of Dignity)* as well as other forms of Sadaqah is that it must be paid as soon as possible and must not be delayed so that it may manifest the spirit of enthusiasm and urge to spend in the way of Allah. This is also to avoid satanic distractions to creep into one's heart. It has been narrated by the disciple of Abu al-Hassan Bushanji that once Abu al-Hassan Bushanji was in the toilet and it suddenly came into his mind that a particular Faqeer was in need of a shirt so he immediately took off his own shirt and ordered his disciple to go and give that shirt to the Faqeer. Somebody inquired Abu al-Hassan Bushanji that why he did not wait till he came out of the toilet. He replied that he feared that his intention may have changed till then. **(Risala Qushayriyya/Al-Qushayri's Epistle on Sufism)**

[21] Knower of Allah

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2. Zakat should ideally be given secretly so that sincerity is maintained and it does not become an act of hypocrisy. Allah says in the Quran:

   ☆ اِنۡ تُبۡدُوا الصَّدَقٰتِ فَنِعِمَّا هِیَ ۚ وَاِنۡ تُخۡفُوۡهَا وَتُؤۡتُوۡهَا الۡفُقَرَآءَ فَهُوَ خَیۡرٌ لَّكُمۡ ؕ وَیُكَفِّرُ عَنۡكُمۡ مِّنۡ سَیِّاٰتِكُمۡ ؕ (البقرہ۔271)

   Meaning: "If you give Sadaqah in public, then it is well *(for it will persuade others)* but if you hide it and give it to the Fuqara *(Saints)* in secret then it is better for you and will atone for some of your ill-deeds *(due to this spending)*." **(Al-Baqarah-271)**

   According to a Hadith, the Sadaqah which is given secretly, cools down the Wrath of the Lord. Another quite notable Hadith is, "On the Day of Judgment, seven *(kinds of)* people would be under the shadow of The Divine Throne i.e. a just ruler; a person who gives Sadaqah and conceals it *(to such an extent)* that his right hand does not know what his left has given."

3. If a person finds himself perfectly free from any sign of hypocrisy due to the beneficence of his Murshid, then it is encouraged that such a person should give Sadaqah openly so that other people are persuaded to do the same. Only such a person should be give Sadaqah openly because his desire would only be to find Closeness of Allah and not to get praise, fame or publicity *(even if he gets it)*.

4. Once a person has given Sadaqah and Zakat, neither should he consider himself above others nor should he behave as if he has favoured anyone. He should infact be grateful to Allah that He bestowed him with so much that he is in a position to give part of it in charity as well. None of this would have been possible had Allah not provided him with that wealth and the opportunity to spend it in His way. Hence, it is a result of the favour of Allah only. Allah says in the

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Quran, لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى (البقرہ۔264) which means "Do not invalidate your Sadaqat by making taunts of favour and hurting feelings."

5. The giver of Zakat must not think that its taker is inferior to him in any way although it is said in a Hadith, اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنْ يَدِ السُّفْلٰى which means "The upper hand is better than the lower hand *(the upper being the one which gives and the lower one which takes)*." As, it is purely Allah's decision that whose hand He chooses to make the upper one and whose the lower one.
6. The Holy Prophet said, "The Sadaqah of one dirham which is given with sincerity and purity of heart becomes heavier in comparison to the thousand dirhams given without pure intention." When giving Sadaqah, one should give the best part of one's wealth. If a person deliberately gives inferior things as Sadaqah, it means he is actually presenting inferior part of his provision to Allah. This is utter miserliness and an indication of selfishness. Hence, the best part should be presented to Allah and the inferior thing should be kept for oneself. Any form of spending in the way of Allah should only be for the sake of Allah with the pure intention of pleasing Him.

ZAKAT IS OBLIGATORY UPON EVERYTHING

It is good to understand that Zakat is not only obligatory upon one's wealth but on everything which is possessed by any individual, although, it becomes obligatory only after the possession of a certain quantity which varies for everything. For instance, the Zakat of health and well-being is that one's body should be used in the worship of one's Lord and to serve His men. Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said, اِنَّ اللّٰہ تعالیٰ فرض علیکم زکوۃ جاھکم کما فرض علیکم زکوۃ مالکم

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Meaning: “Allah has made the Zakat of your status obligatory upon you just as He has made the Zakat of your wealth obligatory upon you.” He added, اِن لِكُلِّ شيءٍ زكوٰة الدار بيت الفيافة “Indeed, there is a Zakat for everything and the Zakat of the house is its guest-room.” Similarly, the Zakat for knowledge is to pass it on to others. The Zakat for one’s status and power is that he forbids others to do wrong and exhorts them to acquire the Marifat of Allah. Hence, one must spend for the betterment and well-being of other people, one should spend from what Allah has given according to one’s affordability out of gratitude for Allah for His countless provisions. Zakat can also be seen as an act which benefits both the giver and the taker. The giver gets rid of miserliness and covetousness, becomes grateful to Allah for all that he has, whereas the taker finds ease in his financial difficulties. In this way, Zakat is not only a means of spiritual purification but also a social benefit for all.

THE RECIPIENTS OF ZAKAT *(MASARIF-E-ZAKAT)*

Whether it is Zakat of Shariah or Zakat of Dignity, the category of people who deserve it remains the same. The recipients of Zakat are known as Masarif i.e. those who should be given Zakat or Sadaqah in any form. The Masarif of Zakat and Sadaqah have been clearly mentioned in the Quran in these words:

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَ فِي الرِّقَابِ وَالْغَارِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○ (التوبہ۔60)

Meaning: “Indeed Sadaqah is for Fuqara, Masakeen and Amileen *(those who are deployed to collect Zakat)*, those in whose hearts the inculcation of love for Islam is aimed at, and to free the captives and removing the burden of debtors and *(those who toil*

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hard) in the way of Allah and for the wayfarers. This has been prescribed by Allah. Allah, The All-Knower, The Most Wise." **(At-Tawbah-60)**

The above verse describes eight categories of people who are entitled to receive Sadaqah and Zakat *(of Shariah)*, of which 'Fuqara' are the first.

1. لِلْفُقَرَآءِ *Fuqara*: The word Fuqara is an Arabic word and the plural of Faqeer. Faqeer is usually taken in its literal meaning i.e. the poor. However, this is an absolutely wrong concept and does not in any way comply with the meaning of the verse. In the enlightened perspective of the Quran, Faqeer refers to the Perfect Saint i.e. one who has achieved the status of Fana Fillah *(annihilation in the Essence of Allah)* as described in Surah Al-Baqarah:

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝ (البقرہ۔273)

Meaning: Sadaqah is for those Fuqara *(who have sacrificed and dedicated their lives in the way of Allah, those)* who have been restricted *(from earning their livelihood)* in the cause of Allah. They cannot even move about in the land *(due to their full time involvement in matters of Religion)*. Because of their aversion to greed, the universe *(knowing not about their state of heart and soul)* consider them wealthy. You will recognize them from their appearance. They do not ask people *(for help)* at all lest they should humble themselves *(before them)*. And whatever you spend in the way of Allah, Allah knows it the best. **(Al-Baqarah-273)**

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- According to a Hadith of The Holy Prophet related by Hazrat Abu Huraira, "Fuqara will enter paradise five hundred years before the rich."[22] **(Tirmidhi, Ibn-e-Majah)**
- Another Hadith states, "Keep the company of Fuqara and oblige them as much as possible because they are very rich." Someone questioned The Holy Prophet, "What is in their possession that makes them rich?" He answered, "On the Day of Judgment, Allah would say to them, "Whoever fed you, gave you to drink or to wear, you can take him to paradise with you."
- According to a Hadith, Allah would apologize from the Faqeer the way we humans do. He would say, "I swear by My Power and Wrath! I did not keep *(the luxuries of)* the world away from you because I looked down upon you but it was because I wanted to keep all your reward saved for this special day. O my beloved slave! Go to the row of the dwellers of hell. Whoever amongst them fed you or clothed you for my sake, he belongs to you." The faces of the people of hell would be covered in perspiration to the extent that it would be difficult to recognize them but the Faqeer would immediately recognize those who did any good to him in the world and take them to paradise." **(Riaz al-Rayaheen)**
- A Hadith says that on the Day of Judgment, it would be announced, "Where are the ones who respected and obliged the Fuqara and Masakeen? Today, they can enter the paradise without sorrow or fear." **(Kanz-ul-Ummal)**
- According to a Hadith, Allah would announce on the Day of Judgment, "Where are the Fuqara of the Ummah of Prophet Mohammad. Get up and search for those people who gave you one bite of food, one drop of water or new clothes to

[22] Fuqara will enter paradise five hundred years before the rich because the latter would have to account for their wealth, from where they got it and where they spent it, unlike the former.

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wear only for My sake and take them to paradise with yourself." The Fuqara from the Ummah of Prophet Mohammad would hold their hands and say, "O' Allah! This person gave me food, that person gave me drink." In this way, all the Fuqara of Ummah of Prophet Mohammad, whether high ranked or low ranked, will take with them all those who obliged them in any way in the world. **(Kanz-ul-Ummal)**

- It is written in Al-Qushayri's Epistle on Sufism;

  Faqr is the way of the Saints of Allah and the ornament of the chosen ones. Allah has liked it for His special men i.e. Saints and Prophets. The Fuqara are those people whom Allah has specially chosen and appointed among His men. Among all the creation, only they can bear the secrets of Allah. It is due to them that Allah protects other creatures and provides them with sustenance and shelter. The Faqeer who adopts patience would be the companion of Allah on the Day of Judgment.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo has said:

- "Faqeer is the secret of Lordship."**(Qurb-e-Deedar)**
- "Faqeer is the secret of Allah who possesses the love of Allah in his heart." **(Noor-ul-Huda Kalan)**
- "Faqeer Kamil is the one who has become desirable in the Court of Allah and ever remains present in The Holy Assembly of Prophet Mohammad." **(Kaleed-ul-Tauheed Kalan)**
- "Follow the commandments of the Fuqara as their opposition leads to disgrace in both the worlds." **(Kaleed-ul-Tauheed Kalan)**

It is the Fana Fillah Fuqara who get annihilated in the Essence of Allah and reach the status of موتوا قبل ان تموتوا[23] that is "Death before dying".

[23] A Hadith

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- Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani has said about them that Faqeer is not the one who does not own anything but is the one who orders "Be" and "It is done". **(Al-Risala-tul-Ghausia)**

  Hazrat Ali narrates that The Holy Prophet said, "When people keep enmity with the Fuqara, display worldly splendor and become greedy in hoarding wealth and goods, then Allah sends four kinds of calamities upon them:

  a) Famine;
  b) Cruel ruler or king;
  c) Dishonest officials and
  d) Dominance of enemies.

2. وَالْمَسْكِيْنَ *Masakeen*[24]: Hazrat Umar bin Khattab relates the tradition of The Holy Prophet, "There is a key to everything and the key to paradise is the love of Masakeen." **(Kanz-ul-Ummal, Risala Qushayriyya/Al-Qushayri's Epistle on Sufism)**

  Hazrat Abdullah relates from The Holy Prophet that he said:

- "Miskeen is not the one who keeps coming again and again *(to beg for money)* and at last gets a bit of food or a few dates." The Companions of The Prophet inquired him, "Then, who the Masakeen are?" The Holy Prophet replied, "Miskeen is the one who does not have enough money to be called wealthy but feels shy to ask people for financial help, neither people do know about his condition, so no one gives him Sadaqah." **(Musnad-e-Ahmed)**

  Prophet Mohammad said to his wife Hazrat Ayesha Siddiqa:

- "Ayesha! Do not send back the Maskaeen empty handed, give them whatever you have even if it is just a date. Ayesha! Be loving towards the Masakeen, keep them close to yourself then on the Day of Judgment, Allah would keep you close to Himself." **(Mishkat Al-Masabih)**

[24] Masakeen is plural of Miskeen.

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- ❖ Masakeen refers to those saints who remain with Allah all the time i.e. they are ever engrossed in the remembrance of Allah. This is why The Holy Prophet said, "O Allah! Make me a Miskeen while I am alive, let me die as Miskeen and count me amongst the Masakeen on the Doomsday." **(Mishkat Al-Masabih)**

The word 'Masakeen' has been used at least twenty three times in the Quran whereby it has been ordered to give them Sadaqah and to be good to them.

3. وَالْعٰمِلِيْنَ عَلَيْهَا *Amileen*: People appointed by an Islamic government to collect Zakat are called the Amileen. Zakat can be given to them and it can be used to give their salaries.

4. وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ *Muallafat-ul-Quloob (To win hearts)*: Zakat can also be spent to invite then on Muslims towards Islam and to win their heart so that they get inclined towards Islam. This includes giving money to support those who seek help from Islam especially the newly converts to Islam. After the battle of Hunain, The Holy Prophet gave a large amount of booty to the newly convert Muslims and when the Ansars[25] questioned him, he said that he wanted to please their hearts as they had just entered Islam.

5. وَفِي الرِّقَابِ *Fi al-Riqab*: *(To spend for the freedom of slaves)*. Sadaqat and Zakat can be spent for the emancipation of slaves. Nowadays, slavery is illegal but considering the context, this can be replaced with people who are undergoing imprisonment and are unable to pay the fine imposed to get freedom.

[25] Those Sacred Companions of The Holy Prophet who belonged to Madina and helped The Prophet and his Companions when they migrated from Makkah to Madina.

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6. وَالْغَارِمِيْنَ *Gharimeen*: Gharimeen are those people who are burdened with loan and are unable to pay it back. Sadaqat and Zakat can be spent to return their loan but this spending is not for those who have fallen into debt out of their habit of lavish or illicit spending as this would encourage them to take more loans and later pay them by getting Sadaqah.

7. وَفِيْ سَبِيْلِ اللّٰهِ *Fi Sabilillah*: Any kind of spending in the way of Allah such as for Jihad, for inviting others to Islam, to help any Muslim, for the exaltation of the religion, to spread the message of Islam, to encourage others to adopt the 'straight path', and any other way whereby the intention is to spend in the way of Allah to please Him.

8. وَابْنِ السَّبِيْلِ ؕ *Ibn-us-Sabil*: This refers to spending to help the travelers in their expenditures regardless of if they have cash back home or not.

THE REAL PURPOSE OF SPENDING IN THE WAY OF ALLAH

Although, Salat is the best form of physical prayer for getting closer to Allah, but any kind of prayer can grant closeness of Allah only if it is performed after understanding and following its, soul and essence with sincerity and the presence of the heart. Salat, for instance, is not only a physical act but its inner aspect is to disconnect with everyone and everything and concentrate totally upon Allah. Similarly, Zakat also has both the inner and outer aspect. The spirit or essence of Zakat is to get rid of the love of worldly riches and it plays a crucial role in the purification one's heart. If Sadaqah and Zakat are given only practically with its essence missing then, although, one's obligation would be

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preferred but it would not be enough to purify the heart or bring one closer to Allah. Everything in the entire cosmos is hollow without its essence. Likewise, a hollow act of Sadaqah would fail to fulfill its desired purpose. The real purpose of Zakat i.e. to purify, cleanse or grow spiritually can only be achieved if its essence is contained within the act of giving Sadaqah. This would allow one to get closer to Allah thereby turning a Muslim into a Momin who truly understands the secret of Zakat and does not withhold any wealth except that which meets his basic necessities.

It is quite unfortunate that today, many formal theologians are at a loss to perceive the actual concept behind Sadaqah. They misinterpret it and collaborate their confused definition with its literal meaning believing that Zakat 'purifies' and 'increases' wealth itself, whereas, it is now clear that Zakat 'purifies' the heart and 'increases' closeness to Allah. Their orthodox perspective infact re-emphasizes the focus of people upon the growth of their wealth as they believe that they have found a religious methodology that would 'increase' their wealth further and 'purify' their unlawful earnings. This whole idea completely disregards the soul of Zakat and Sadaqat. The believer must acknowledge the fact that everything he owns actually belongs to Allah and so does his wealth and other possessions.

It is my sincere prayer to Allah that He allows us to spend in His way with pure intentions and sincerity of heart keeping in view the essence of Zakat. Ameen

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GLOSSARY

Arif	Knower of Allah
Ansar	Those Sacred Companions of The Holy Prophet who belonged to Madina and helped The Prophet and his Companions when they migrated from Makkah to Madina.
Amileen	People appointed by an Islamic government to collect Zakat from which the salaries of the administrative officials can be paid collectively.
Bayat	Religious or spiritual oath whereby the disciple promises to follow a spiritual path under the guardianship of the Shaikh to whom he is taking the bayat.
Faqeer	*(Plural Fuqara)* Faqeer are those Men of Allah who walk on the path of Faqr and reach its final level i.e. Oneness with Allah. Faqr is The Divine Path which leads to Vision and Union of Allah.
Farz	Any religious duty obligatory upon every Muslim as commanded by Allah.
Fitrana	Charity to the poor at the occasion of Eid-ul-Fitr
Gharimeen	Debtors who have the burden of loans.
Hadia	Gifting something of monetary value to a Saint.
Infaq	Spending
Infaq Fi Sabililah	Spending in the way of Allah, also known as Sadaqah.
Kaffarat	Fees of atonement
Kameez	Long shirt with collar.
Khairaat	Alms-giving
Khalifah	Spiritual Successor
Masakeen	*(Singular Miskeen)* Masakeen literally means “indigents” but mystically it refers to the Saints and Friends of Allah who always stay with Allah spiritually i.e. they are inwardly enjoying the

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	Closeness and Vision of Allah. A miskeen has nothing but Allah.
Masarif-e-Zakat	Recipients of Zakat that are divided into eight categories.
Meraj	Refers to the Night of Ascension of The Holy Prophet to Allah.
Nisab	The amount of wealth upon which Zakat becomes due.
Sadaqah	(Plural Sadaqat) Spending in the way of Allah whether obligatory or voluntary.
Sahib-e-Nisab	The person who owns wealth according to the Nisab.
Salat	The prayer which is obligatory upon the Muslims to say five times a day in a particular manner.
Shariah	Islamic jurisprudence, the body of law which governs the life of Muslims.
Tehmad	Long piece of cloth tied around the waist by men as the lower garment.
Ummah	Nation
Ushr	(lit. one tenth) the portion of agricultural produce obligatory to be given in charity.
Usury	For which the Arabic word is *Riba*, is the unlawful earning upon wealth or cash
Zakat of Shariah	Obligatory Zakat
Zakat-e-Haqeeqi	Zakat of Dignity
Zakat-e-Tariqat	Zakat of Mysticism

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INDEX

A.

Abdullah-45

Abdullah bin Abbas-28

Abdullah bin Masood-13

Abdullah bin Umar-14

Abu al-Hassan Bushanji-38

Abu Bakr Shibli-30

Abu Bakr Siddique, Siddique-27, 30, 34, 35

Abu Darda-13

Abu Dawood-13, 21

Abu Huraira-14, 16, 20, 21, 43

Abu Imama-17

Abu Saeed-21, 24

Adam-17, 20, 22

Ahya-ul-Uloom-23, 29

Al-Hakim fi Al-Mustadrak-13

Al-Risala-tul-Ghausia-45

Ali-20, 28, 29

Amileen-41, 46

Ammar bin Hazm-14

Anas bin Malik-21, 22

Ansar-46

Aqalma-14

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Arif-38

Asma, Asma bint-e-Abu Bakr Siddique-21, 25

Asr-22

Asrar-e-Haqeeqi-37, 38

Ayesha, Ayesha Siddiqa-14, 23, 25, 45

B.

Bayhaqi-21

Bukhari-14, 15, 20, 21, 23

D.

Data Ganj Bakhsh, Ali bin Usman Hajvery-30

Dirham, dirhams-21, 27, 29, 30, 40

Dur-e-Manshoor-29

F.

Faqeer, Faqeer Kamil, Fuqara, Fuqara Fana Fillah-11, 29, 31, 35, 39, 41, 42, 43, 44, 45

Farz- 29

Fitrana-11

G.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani-31, 45

H.

Hadia-11,

Hadith-11, 13, 15, 16, 21, 22, 24, 26, 39, 40, 43

Hajj-10, 28, 36

Hassan Basri-21

Hunain-46

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I.

Ibn-e-Majah-43

Imam Ghazali-33

Infaq-10

Infaq bil Afwu-16

Infaq-e-Nafila-11

Infaq-e-Wajiba-11

Infaq fi Sabilillah-10, 11, 47

Islam, Islamic-10, 11, 13, 14, 27, 28, 41, 46, 47

J.

Jabir bin Abdullah-13

Jibrail-15

K.

Kaffarat-11

Kaleed-ul-Tauheed Kalan-44

Kanz-ul-Ummal-21, 22, 24, 25, 43, 44, 45

Kashf-ul-Mahjoob, Revelation of the Veiled-30

Khairaat-11

Khwaja Qutbuddin Bakhtiar Kaki-37

Khwaja Moinuddin Chishti-37

Kimiya-e-Saadat, The Alchemy of Happiness-37

M.

Madina-28

Marifat-37, 41

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Masakeen, Miskeen-31, 41, 43, 45, 46

Masarif, Masarif-e-Zakat-41

Masjib-e-Nabwi-28

Meraj-15

Mishkat, Mishkat Al-Masabih-14, 21, 22, 23, 24, 45, 46

Mohammad-13, 21, 25, 34, 37, 40, 43, 44, 45

Muslim, Muslims, Momin-11, 15, 20, 21, 22, 26, 28, 29, 33, 34, 36, 46, 47, 48

Muslim bin Yesar-29

Musnad-e-Ahmed-14, 45

Muzar-24

N.

Nisab-14, 15, 26, 31, 35

Noor-ul-Huda Kalan-44

Q.

Qurb-e-Deedar-44

Quran-10, 11, 12, 15, 16, 17, 25, 26, 27, 29, 31, 32, 39, 40, 41, 42, 46

Qushayriyya, Risala Qushayriyya, Al-Qushayri's Epistle on Sufism-38, 44, 45

R.

Rabia Al-Adawiyya-32

Riaz al-Rayaheen-43

S.

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Sadaqah-10, 11, 13, 19, 21, 22, 27, 31, 36, 38, 39, 40, 41, 42, 45, 46, 47, 48

Sahib-e-Nisab-14, 26, 29, 35

Salat-10, 11, 12, 13, 14, 17, 29, 33, 36

Sawm-10

Shariah-10, 11, 14, 15, 29, 37

Sufi, Sufis-11, 30

Sultan-ul-Arifeen, Sakhi Sultan Bahoo-44

Sunnah-26, 27

T.

Tabuk Expedition-27, 28

Taqwa-17

Tauheed-10

Tehmad-28

Tibrani-13, 14, 21

Tirmidhi-13, 21, 43

U.

Umar, Umar Farooq, Umar bin Khattab-28, 35, 37, 45

Umm-e-Salma-23

Uqba-22

Ushr-11

Usman Ghani-28

Z.

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Zakat-10, 11, 12, 13, 14, 15, 16, 21, 25, 27, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 46, 47, 48

Zakat-e-Haqeeqi, Zakat of Dignity-11, 23, 26, 28, 29, 30, 31, 38, 41

Zakat-e-Shariah, Zakat of Shariah-11, 26, 28, 29, 30, 31, 38, 41, 42

Zakat-e-Tariqat, Zakat of Mysticism-31

Zikr-32

Zubair-25

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The present book sets out to be a source of enlightenment to one of the fundamental principles of Islam called Zakat. It addresses everyone interested in Islamic studies and Sufism as well as readers who are bewildered with the reality behind intellectual doctrines often misinterpreted and veiled in modern times. This translation of the Urdu text 'Haqeeqat-e-Zakat', is part of the series devoted to the principle aspects of Islam with their universal reality unveiled for the first time by author and Shaikh, Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman. It is the most prudent and impeccable contribution in the world particularly Muslim world where the problem lies in the perception and application of 'spending in the way of Allah' which is very general and whose solution is uncovering the outer layers of 'Zakat' to explore its spiritual reality which is avidly sought but rarely found. 'The spiritual reality of Zakat' is that spending in the way of Allah is not limited to Zakat of Shariah but advances forward and extends beyond the laws of obligation where free will, dignity and love play their part making it the Zakat of Dignity. The book is an indirect emphasis on the fact that Islam and Sufism embrace each other. Where Shariah is the refined version of the basic concepts of Islam, Sufism is its entire cosmos, untold truth and the soul itself. Paradoxical to today's norm of projecting a particular spiritual order, the book addresses Sufism as a whole within the expression of Islam.

The Spiritual Reality of Zakat

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